

LEVEL
ONE

Integral Yoga

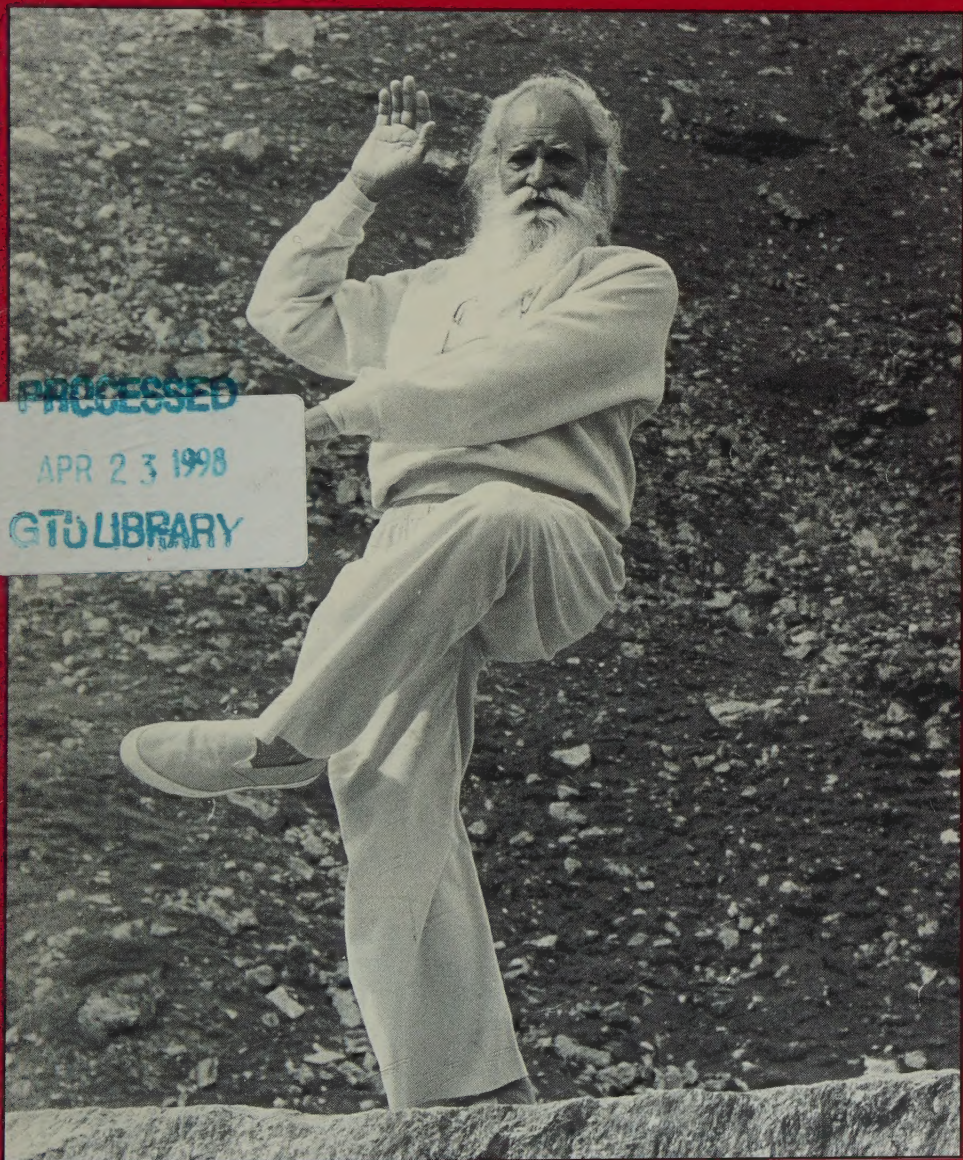
THE TEACHINGS OF
SRI SWAMI SATCHIDANANDA

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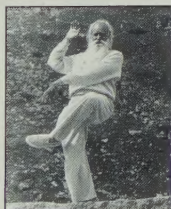


YIntegral Yoga®

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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga—as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

WE'RE

Beloved Readers,

Thank you for your patience while *Integral Yoga Magazine* has gone through a major transition in staff and [a badly needed] updating of equipment.

Now, we are back on track. Over the next year, you will see new types of articles—in addition to old favorites—and some changes in format; but your issues should be in your hands right on time.

Because of the missed issues, we have adjusted your subscription expiration date so that you will be sure to receive the number of



BACK!

Integral Yoga Magazine volumes you expected.

If you have any questions, please let us know; and we'll do our best to answer them. We would be happy to hear any suggestions you have for how we can improve the Magazine and serve you better through its pages.

Each one of you is valuable to us, and we are grateful for your continued support.

Wishing you health, happiness, peace, and prosperity,

The Staff of Integral Yoga Magazine



INTEGRAL YOGA MAGAZINE

Founder-Director

Sri Swami Satchidananda

Editor

Prakash Shakti Capen

Art Director

Rev. Arjuna Jyothi

Circulation

Janaka Hogan

Photography

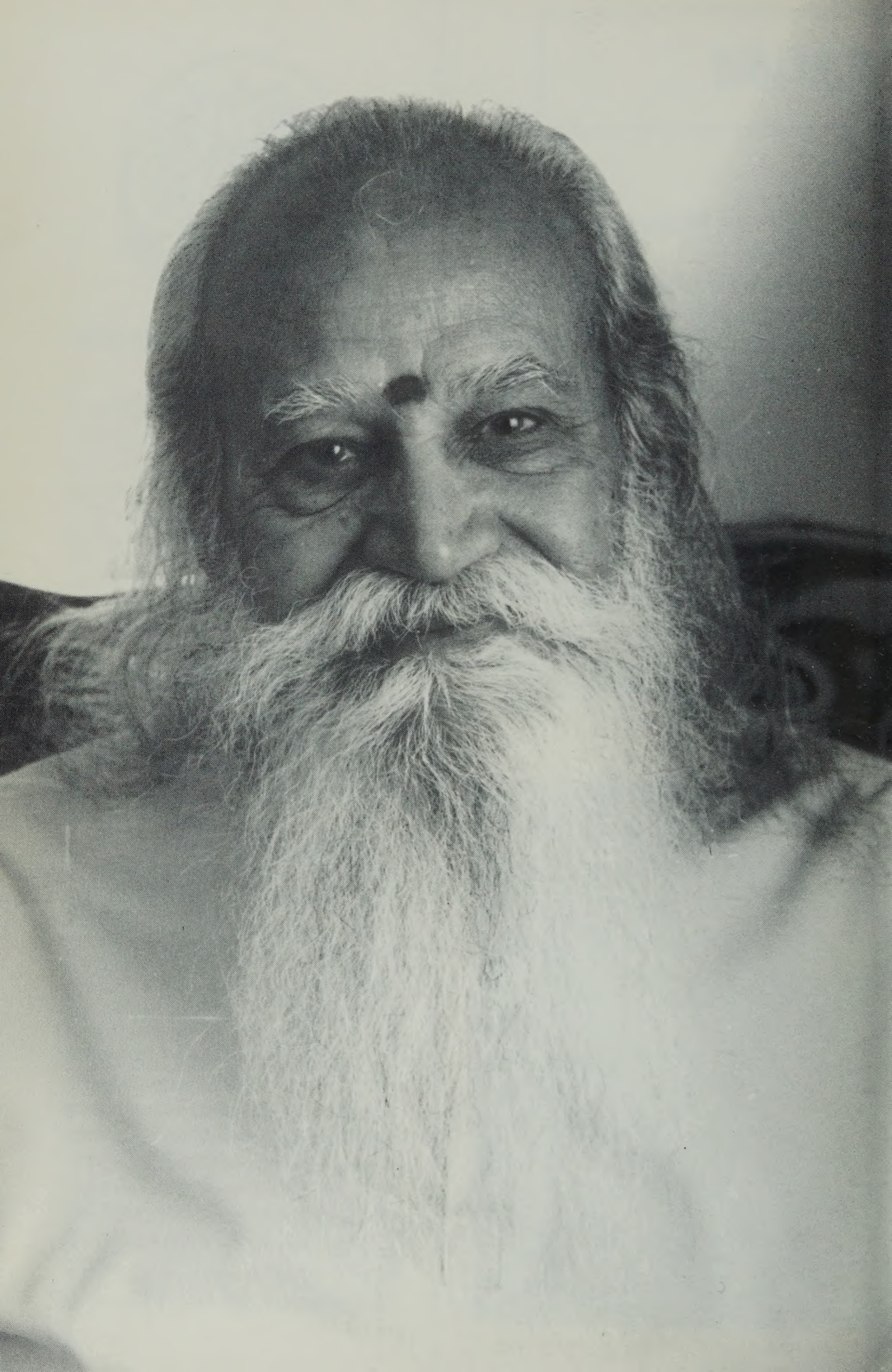
Swami Dayananda
Saraswati Neumann
Chandra Schoonover
Swami Sharadananda
Rev. Prem Anjali, Ph. D.

Printing

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SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



Never Too Late

by Sri Swami Satchidananda

As soon as you are born, someone immediately identifies you as a bundle of flesh. "Hey, it's a girl! She weighs 8 pounds and 5 ounces." "My baby boy looks like a football player!" And so, from the very beginning we have identified ourselves with the body. "I am heavy." "I am skinny." "I am black." "I am white." "I am young." "I am old." It is that kind of identification that makes you say, "Is it too late?"

It will never be too late. You will never even be allowed to quit until you realize God. Remember that. Life is a sort of forced education. You cannot quit that school and leave it behind. Wherever you go there will be a classroom. There will be a teacher waiting to teach you. You have to learn it today or tomorrow or next year or next life or after ten lives. Until we learn the Truth we will be given body after body after body. So, it's never too late.

At the same time, please be aware that it doesn't really take that much time to save yourself or to know God. If your life is filled with dedication and renunciation there's nothing to interfere with that knowledge. Your vision becomes clear, and you immediately experience the Truth.

A wonderful symbol of this is given in the Hindu temples. The *sanctum sanctorum*, where the eternal light of the deity is located, is always covered with screens. On special occasions or auspicious days, the screen is opened and people see the light inside. This is a very symbolic event: The Light is always

there inside us, but we don't see it. We don't see it because it is covered. Once the covering is removed, we see the Light.

In the same way, Peace, God, the Truth are always there. That Light is right in front of you, right behind you, within you, without you. It is present always. Why don't you see it? Because there is a veil that stands between you and the Truth. Normally, in the temples before the screen is taken away, *pujas* (worship ceremonies) are performed. At the point when the *naivedyam* (food

offering) is given, all of a sudden the screen opens and beautiful sounds are made. That symbolizes the fact that the minute you become the *naivedyam*, the offering to God, the minute you offer yourself completely, then the veil in

front of the Light is removed.

We see similar worship in Judaism and Catholicism, perhaps in other religions too. The more you pray, the more the covering gets removed. With your final prayer the real Truth reveals itself. What happens in the temples is symbolic, it reminds us of the process in spiritual growth.

In Vadalur, the Light Temple of Saint Ramalingam, he had seven screens in front of the light. There were seven different colors. The inside one was white, the outside one was black. In between were all the different shades. This symbolized that the mind is very dark outside. But as you keep scrubbing, through the proper practice and dedication, little by little layer after layer is

It will never be too late. You will never even be allowed to quit until you realize God. Remember that.

removed. Finally, you come to the white layer and get a glimpse of a diffused light. When even that veil is removed, you get the true Light.

That is what we are asked to do in the name of spiritual practice—clean up all the tarnished parts, clean the mind. The mind is coated with so many things, so many desires; and you have to get rid of them layer by layer. Ultimately, the scriptures say, “Even the desire to attain liberation is a desire that binds you.” See that? You wanted liberation; that’s a desire. Even that is a subtle bondage. It’s a helpful desire; but, eventually, even that one must go.

You are always liberated. Nobody bound you. Your own desires bind you. In the name of dedication what is it that you renounce? All the selfish desires that color and cover your mind. All the passions should be dispelled. That’s what we call *vairagya*m, dispassion. Once the mind is completely free from selfish desires, we clearly see the Light within.

Experience Teaches

Constantly the ego wants gratification. As long as you are looking for happiness from outside things—a possession, a word, admiration, or whatever—you are sure to become unhappy. True, lasting happiness will never come from outside. As long as we search outside ourselves we are ignorant of our own happiness. If you really give up running after things, expecting things, then you rest in your own peace.

If you say, “Oh, it is so hard to give up wanting things,” that’s fine. Take your time. The things themselves will teach you. They will burn you. Then you will realize that happiness will never come from these things. Experience is a great teacher. I can warn you and say, “Don’t do that; you will get burnt.” But if you reply, “No! I want to do it. I love

it,” I won’t stop you.

There are hundreds of teachers wherever we go. The world is meant for that, to constantly teach us lessons.

Thirst

Who will look for a cup of cold water? The one who is really thirsty. Who will become thirsty? The one who got scorched by the sun. Allow that person to get scorched if he wants; let him feel thirsty; then he will appreciate your cool water. That’s what we call spiritual seeking. A spiritual seeker is the one who

stopped seeking other things, got tired of running after things of the world. First she became sick, and then she became a seeker.

Don’t worry about the time limit or the age limit. If you are clever enough, you will learn it soon, today itself. You will learn even from the experience of others. You don’t have to go through everything yourself. Intelligent people can learn lessons from the mistakes others make. If you see me put my finger into the fire and get burned, should you do it too and say, “Only this way will I know that it really burns.”? If you must, go ahead and do it; but that is not intelligence.

All the great men and women who have told us in so many different ways about Truth unanimously said this: “There’s no charm in the world. There is no way to satiate the senses. None of these things will make you eternally happy. Nothing, nothing, nothing in this world can satisfy you permanently.” Consider people who have fame, beauty, power, possessions, wealth, and so on. Did those things bring them happiness? No. That itself is the proof that the world cannot bring happiness to you.

It is never too late to realize this, to dedicate your life and to know God, the Peace within you. ■

**Nothing, nothing,
nothing in this
world can satisfy
you permanently.**

The Integral Yoga Yantra

by Sri Swami Satchidananda



Every Integral Yoga Institute branch has the Yantra as the main deity on the altar. Many people ask about the meaning of this symbol. The following is Sri Gurudev's explanation, along with his instructions for meditation on our Yantra.

Our Yoga is a complete Yoga, an "Integral Yoga," and our Yantra is also like that. It is a representation of the entire Cosmos. It is not just some diagram or drawing I invented for a logo. For a long time, I didn't explain much about it; I just left it as a kind

of hidden thing. But it is the Deity. You should treat it with that respect and reverence. It gives many blessings.

Its Purpose

What is the purpose of a *yantra*? Sometimes external images are used in meditation or worship to symbolize or express certain Divine ideas and qualities. In fact, that is why we worship God through various externals such as idols. But some people feel that idols are too much like human beings. They want to worship something more unlimited so they choose *yantras* or geometrical figures. Where do the figures come from? When *mantras* (sound formulas), or divine ideas are meditated upon, certain images are brought out—something like liquid crystallizing into solid form. These geometric figures are actually crystallized *mantra* forms. So, a *yantra* is a physical expression of a *mantra*—a *mantra* being a divine aspect in the form of sound vibration, a *yantra* in the form of a geometrical figure.

The Entire Creation

In simple language, as I said before, our Integral Yoga Yantra represents the entire creation. Each part of the Yantra corresponds to a different aspect of the Cosmos. According to Yogic thinking, God, or the Cosmic Consciousness, is originally unmanifest—just by Himself (or Herself, or Itself). As God begins to manifest, the first expression is as sound vibration. The Bible puts it, “In the beginning was the Word, and the Word was with God, and the Word was God.” Here, “word” means sound.

In Sanskrit they say something similar, but take it a step further: “*Nada, Bindu, Kalaa*, —the sound, then the dot, then the art or rays. If God manifests as sound, you can’t see anything. What is the smallest expres-

sion that you could see? The *bindu* or dot. It should be the smallest possible particle. But, of course, if it is that small we can’t see it; so, in the Yantra it is shown as a large dot in the very center. The *bindu* represents the first physical expression, the very core of the Cosmos. That dot then expresses as *kalaa*. *Kalaa* means the different aspects or, literally, the different rays or different arts.

The Three Rings

The next expressions are the three rings of different hues surrounding the *bindu*. They represent the three *gunas* or basic qualities of nature: These are: *sattva* (balance), *rajas* (activity), and *tamas* (inertia). In the yogic thinking, everything in this universe manifests uniquely because it results from a unique combination of these three. All differences in the phenomenal

world are due to the variations of these three basic qualities.

Then you see the hexagon around the three rings. This can be very well explained with an example from science. If you take a photograph of a crystal, you will see that its normal shape is six-sided. That’s why the Yantra has the six triangles around the center. It means that the first speck of matter expresses itself as more complex matter like a crystal.

Siva-Shakti

The six triangles are actually a combination of two larger triangles, one pointed down, the other up. As one triangle passes through the other, you get this six-sided figure. The triangle with apex upward represents the positive or masculine aspect, the inverted triangle is the negative or feminine aspect. In Sanskrit this concept is called *Siva-Shakti*. It is a combination of the male and female, equally

represented. There is no inferiority or superiority for either aspect; they blend perfectly together. Whichever way you turn the Yantra, they remain the same. So it makes a complete whole, and this itself represents the entire *nirguna* (unmanifest) as well as *saguna* (manifest) aspects of the Supreme.

The Petals

Once the triangles come together, the hexagon can then represent something else also: the six basic *tattvas* or principles (the five senses and the mind). The six-sided crystal then manifests outward in further expansions of the primordial energy and matter. Why and how does this happen? Out of love. So, all the beautiful lotus petals represent the loving manifestation.

Another way of explaining the petals is that the eight inner petals represent the subtle elements, while the sixteen outer ones indicate their grosser manifestations.

Then, you see the three large circles surrounding the lotuses. They indicate how these elements further express as the three worlds: causal, astral, and physical. But even that is not the end. The Divine expression is unlimited. That is why the circles are framed by a square with gaps pointing outward, representing the infinity of creation.

Tradak

Generally the Yantra is used for the practice of *tradak* (open-eyed concentration exercise or gazing). To practice it, sit in a meditative pose. Have a picture of the Yantra at eye level in front of you. Gaze gently at it, holding the main part of the attention on the central dot. Do not strain your eyes. After some time, close your eyes and visualize the form mentally. When visualization becomes difficult, open the eyes and practice the gentle gazing again. Start by gazing for just a few minutes

and then gradually increase your practice.

You might wonder about the various colors of the different parts of the Yantra. Colors, again, are the expressions of various sound forms. They may vary for different individuals. When you meditate on the Yantra, you may get different glows or colors.

After some months, the visualization will become easy, and your meditation will go deeper. When you are able to see the entire

Yantra clearly from the core to the extreme edges, your concentration will be really powerful. Your mind will be well-focused. Along with that—by thinking of the significance behind it—you will be in communion with the entire Cosmos, because

the Yantra is a complete image of that. It is not one-sided or partial in any way.

Faith

Actually, it is impossible to explain and rationalize everything by intellect alone and expect you to accept it. That is why I never told you much about the Yantra—what it means or why we use it—until now. Somehow, my way of presenting things is a little different. I simply said, “Let it be there.” If you have faith in it, you will do it and get the benefits. Even without the faith, it is enough if you just feel, “Well, Swamiji gave it to us; he wanted us to respect it and keep it on the altar, so we are doing it.”

“*Mantra Mulam Guror Vakyam*”—the basis of all the *mantrams* is the word of the Guru. If you have the faith, whatever your guru gives you becomes your Deity. Your own faith in the thing he or she has given begins to work. But that faith cannot easily be developed by rationalizing. I know many people want to know “Why? How?” They want intellectual satisfaction. But our intellects have some limitations. They cannot understand everything. At a certain point we have to rise above that in our hearts, through faith. ■



From the Core of Your Heart

by Sri Swami Sivananda

A real devotee of God says: "Let me take millions of births. It does not matter. But let me be attached to the lotus feet of the Lord. Let me have spontaneous devotion to God. Let me be endowed with purity, spiritual strength, spirit of selfless service and divine virtues."

If you simply say, without real inner feeling, "I am thine, O Lord," this will not constitute real, integral self-surrender. It should come from the core of your heart. You must be prepared for a radical change. You should not stick to your old habits, ways and motives. You should not expect that everything will happen in the way you want. You should live to carry out the divine purpose. You should not think of those ambitions which the mind likes to gratify. You should not think of using even the divine grace or the divine force for your own purposes. The irrepressible ego will assert itself in various ways and refuse to give up its old habits and ways. It will try to get everything from the Divine. It will totally decline to give itself to the Divine. That is the reason why aspirants do not make any substantial progress in the spiritual path even after doing *sadhana* (spiritual practices) for several years.

No Loss

There is no loss in self-surrender. You get everything from the Lord. The whole wealth of the Lord belongs to you. You become one with the Lord. You are freed from all wants and desires and cravings. The spiritually hungry and thirsty aspirant who yearns for the vision of the Lord turns toward the Divine and is quite willing, eager, and happy to consecrate his body, life, mind, and soul at the feet of the Lord. The person who is en-

dowed with burning dispassion and discrimination and is really earnest for spiritual rejuvenation can also do complete self-surrender even though he or she is in the world. In and through the world, the devotee realizes the Lord by complete surrender of his entire being to God. But only very few are capable of doing this. As the devotee advances in his devotion and sincere service, his surrender becomes more and more perfect and complete. His heart becomes purer and purer; and, gradually, the light of knowledge dawns in him and he cognizes the supreme Atman, which pervades all and everywhere.

In the beginning, individual effort is very necessary. When surrender has been complete, the divine Grace dawns in him and the divine Power itself does the *sadhana* for the devotee. Then the *sadhana* goes on with tremendous speed.

The aspirant must not do any action that he is ashamed to tell in public. If he does any action like this, it will retard his spiritual progress. The physical body and the mind are offered at the altar of the Lord, who is the manifest form of every being. Ultimately the devotee's mind merges in the soul within. Then the devotee becomes a *jivanmukta*, a liberated sage.

Devotees bold! God loves you even when you turn away from Him. How much more shall God love you if you turn to Him again sincerely with faith and devotion! Very great is God's love, greater than the great mountains. Very deep is His affection, deeper than the unfathomable depth of the ocean!

May you all obtain God's Grace through faith and devotion. May the Lord shower His Grace upon you all. ■



throughout Holy Mother's life one finds that compassionate attitude very prominent. Real spiritual life is set in those feelings and actions. That is why her life eludes our understanding. Her life was a great mystery; her spiritual powers were hidden. The more incidents we hear about her, the more we are amazed.

Innumerable persons were lifted by her grace. Mother once said to a boy, "You see, it is the nature of water to flow downwards, but the sun's rays lift it up towards the sky. Likewise, it is the very nature of the mind to go to lower things, to objects of enjoyment; but the grace of God can make such minds go toward higher objects."

This was shown in the life of one college student who used to visit Mother's place quite frequently. One day, while taking leave of her, he suddenly said, "Mother, I am no good for this place. I am unfit to come to you. I am saying goodbye forever!" And he started to leave the house.

Mother ran after him, caught his shirt, and—pulling him toward her—she put her hands on his shoulders. Looking at him eye to eye, she said in a firm voice, "Whenever any disturbing thought comes to your mind, think of me. Don't worry!" With those words she let him go. While going home, the boy repeated Mother's words over and over again: "Think of me. Think of me. Think of me." He could not forget those two beautiful, compassionate eyes of the Mother. Constantly, he thought of her, and it changed his life completely. He became a monk later on and led an exemplary life. What must be the spiritual height of the Mother? Merely thinking of her purifies our hearts and lifts our consciousness to a high spiritual realm.

Swami Vivekananda said, "Mother's word is final." He understood better than many the meaning of her grace. He once wrote, "Mother's grace, Mother's blessings are all paramount to me. Please pardon me; I am a little bigoted here as regards Mother. If but Mother orders, her [angels] can work anything. Before proceeding to America I wrote to Mother to bless me. Her blessing came and, at one bound, I cleared the ocean."

The life of the Holy Mother is a very special and intimate aspect in our spiritual life. She stands before us as an exemplar. In her whole life she did not speak very much. But she exemplified practical, spiritual living from the point of the teachings of Sri Ramakrishna and other great prophets. When one examines her life and understands her ways of functioning, one gains depth and inspiration. Her mind dwelt in a very high spiritual dimension, yet her practical example as a human being in society—moving with people of different types, different characters, different levels, and different faiths—shines before us.

To lead a holy life one need not read many scriptures. Just read her life very carefully and imitate it. Then you will understand the meaning of spiritual life here and now. The whole test is in living. Do you feel for others? Do you love people? That is the most important factor. In the life of Holy Mother, there was no language barrier. When she went to South India, she did not know the language, nor did the local people know her language. But her communication was excellent. When there is love in the heart, no language is necessary.

When a mother and baby communicate with each other, is it through language? No, heart speaks to heart. Here is a matter of spirit speaking to spirit. People felt by her very presence that they became her children. By her touch, by her very glance, she inspired them. She had that love that comes directly from the divine source, directly from God. God is love. When that love comes, no one has the power to resist it. That is how Mother transformed people and illumined them.

Love, compassion, and forgiveness all go together. Holy Mother was the embodiment of these three. Why do Hindus worship God as the Divine Mother? Because in that ideal is the highest expression of the ideal of human perfection. God as Brahman we do not understand, but God as Mother we understand. ■

-Reprinted from the Vedanta Kesari, November, 1982.

My Daughter, My Teacher

by Terry Sumitra Strother

It's a school morning, gray and drizzly, and we have all overslept. Nevertheless, I'm trying to keep things moving along. Perhaps I'll still be able to get my daughter to school in time for "circle time," her favorite part of the day.

Emma is newly four. Developmentally speaking, four equals oppositional. That's how she figures out that she's not her parents but a separate, unique individual. That's her job. My job, as I see it at the moment, is to accomplish certain tasks of living in spite of this.

I go to brush Emma's hair as she's eating breakfast. She jumps up and runs out of the room as I call after her disappearing form, "Please do NOT run away." The door slams.

I don't have time for this. I'm irritated. I find her on my bed. I snatch her up and carry her the length of the apartment back to the breakfast table where her small but clear voice says, "Don't set me down with a bump."

It registers. She's afraid of my anger—which immediately softens. We negotiate the brushing of the hair. She is a force to be reckoned with. Frustration moves in—why does everything have to be negotiated? She's a kid. It shouldn't be this complicated. Besides, she's the one who'll be disappointed to miss circle time.

In the end, she's distracted and not eating breakfast. When I remind her we need to hurry a bit, she says, "Can we have one more slow day before we go back to

fast days?"

My heart breaks. This is what the resistance is about—not *what* happens, but *how* it happens, slowly, without agendas. It's understandable considering this is only her second day back at school after a bout of pneumonia. The transition is too abrupt. I realize, too, how unavailable I have been, my thoughts preoccupied with concern over Emma's physical health.

"We can have as many slow days as you want," I say.

"I want five." She holds up her fingers to show me.

"But the slower you go," I tell her, "the more important it is to be mindful and direct when something needs to get done."

"But my mind is jumping around like a monkey." She starts pointing to different parts of her head as she says, "It's here now. Oh, now it's here."

I suggest: "When your mind jumps away, you can bring it back by saying 'Where am I?'"

She's surprised. "At the table."

"Okay. Ask 'What am I doing?'"

"Eating breakfast."

"Good. Now say, 'How do I do it?'" She looks puzzled, so I explain, "Pick up your spoon."

She laughs and takes a bite.

It becomes a game, and we make it through breakfast this way. Where am I? What am I doing? How do I do it?

Meanwhile, it's now pouring rain outside. I'm thinking I can make up some time

She is a force to be reckoned with.

by getting a cab to school this morning instead of walking. It's only ten blocks. Emma soon makes it clear she doesn't want to do this.

I ask myself, "Quick, choose, is this a battle worth fighting?" Naw, I really don't want to either. It's not so bad out really, just very wet.

Out on the sidewalk I find that I can't hold an umbrella and push a stroller at the same time. I think of insisting that Emma sit in the stroller and that we "run between the raindrops" to school, but something stops me. I turn and look back. Emma is smiling as she walks—big confident strides, umbrella cocked back, rain boots squishing. She seems to be considering, "What am I doing? Walking in the rain. How do I do it? Put one foot in front of the other." Or some version of that. At any rate, she is fully in the moment, in her environment, and thoroughly enjoying it.

The sensation of the umbrella bumping against a railing brings delighted laughter. Each puddle is a pond or a rushing stream, depending on its nature. She's ab-

She is fully in the moment in her environment, and fully enjoying it.

sorbed in the details. We stop to wave to the fire truck, find a pirate key in the mud with a tiny sign that says "squirrel." Obviously a clue. We need only find Squirrel Island on a map to know where to look for the pirate's

treasure. The stroller's too bulky to fold up and carry; so, by the time we reach school, a sizable puddle has formed in the seat, and I'm drenched. Emma's wet in front from the sling-back approach to carrying her umbrella. But for the last

five blocks she's been singing:

*Drip drip drop little April showers
what can compare with your
beautiful sound
beautiful sound
beautiful sound*

We missed circle time. But, of course, we almost missed a lot more. Her teacher greets us and says, "She looks really good today, really healthy." She is. She is. ■

Sumitra Strother teaches for the New York Integral Yoga Institute.

The World Teaches

by Sri Swami Sivananda

This world is your best teacher. This world is your best guru. There is a lesson in everything. There is a lesson in each experience. The world is the best training ground for the development of various divine virtues, such as mercy, forgiveness, tolerance, universal love, generosity, nobility, courage, magnanimity, patience, strong will, etc. The world is an arena for fighting with

the diabolical nature and for expressing divinity from within. The central teacher of the Bhagavad Gita and the Yoga Vasishtha is that one should realize the Self by remaining in the world. Be in the world, but be out of the world. Behave like the water on the lotus leaf. Give up the lower nature of selfishness, lust, anger, greed, hatred, and jealousy. Assert the divine nature.

Me and My Dharma

(sung to the tune of “Me and My Shadow”)

by Swami Ramananda

When Swami Asokananda moved from New York to Virginia to serve as Ashram President, Swami Ramananda was asked to step into the position of Director for the New York Integral Yoga Institute. Of course, Ramanandaji is doing a beautiful job; but he had moments of self doubt in the beginning and learned some important lessons from it. Here, he shares what happened.

I remember the phone conversation with Swami Asokananda one evening when he let me know it had been decided that he would be staying to serve at Yogaville.

It was what we had all expected, so it was no surprise; yet, only when we hung up did my mind really react to the idea. I began to feel a heaviness, the weight of responsibility, a tiredness, and then felt my spirits sinking like water spiraling down the drain. Now that his departure was definite, the impact of all its repercussions on my life ran through my mind. My *chitta vrittis* (mental modifications) were definitely not being restrained!

From another corner of my mind, a voice arose. It said something like, “Wow! Look at that. You’re becoming depressed.” (Ah, the Witness.) This witness examined the tailspin my mind was in with curiosity, reflecting on how this chain reaction occurred. The mind slowed down, its train of thought derailed. The spasm of anxiety re-

laxed a little. Into a newly-opened space came a series of other thoughts, something like a cavalry of Raja Yoga to the rescue. A powerful concept stepped forward: Could this seemingly painful situation be good for you? Yes. Every part of me seemed to know the answer immediately.

As I further reflected, I felt a deep clarity that this situation would push me in just the right ways to learn what I most need to learn: To serve with love and respect for myself in balance with those I serve. To maintain my *sadhana* (spiritual practice), my effort to be connected to the Divine as both the foundation of right

action and my own peace and happiness. To take time for sleep, exercise, and friendship, keeping this vehicle in good shape. To live Yoga as the best way to teach it.

My heart felt open and grateful that I have such a precious opportunity given me and that, at least right

now, I have the understanding to make use of it. I marveled at how this universe works and then noticed it was time for evening meditation.

That feeling of gratefulness is still with me, and it’s become clear over the months since that time that these are big lessons and that my previous conditioning is not going to fall away overnight. What else is there to do but enjoy the ride and sing along, “Me and my dharma. . .” ■

My heart felt open and grateful that I have such a precious opportunity given me and that, at least right now, I have the understanding to make use of it.

An Auspicious Anniversary— Cause for Dancing

by Swami Chidananda and Rukmini Rasiah

The Fine Arts Society of Yogaville celebrates its 10th Annual Bharatha Natyam Summer Dance Camp in August, 1998.

Art lovers continue to look forward to these unique dance camps, which bring joy and color to summers in Yogaville. Students of all races and denominations join to learn this exquisite dance form and to practice and enjoy Sri Gurudev's teachings.

*Let us walk together
Let us laugh together
Let us serve together
and live in peace and harmony.*

For this wonderful occasion, the senior students of the Camp will perform a

special dance production at Yogaville on August 8, 1998.

Also in commemoration of this grand event, the Fine Arts Society will print a Souvenir Book with photos and articles by past and present students, sharing their experiences with dance in their lives. There will also be other meaningful articles about the Fine Arts Society and the Dance Camp.

Dance Camp 1998

Top teachers from India, the V P Dhananjayans, and Padmarani Rasiah, resident dance teacher of the Fine Arts Society, make the profound truths of Indian philosophy and the intricacies of Bharatha Natyam—the ancient temple dance—easy and fun to learn.



**Dance Camp
for newcomers of all levels:
July 4th - July 17th 1998**

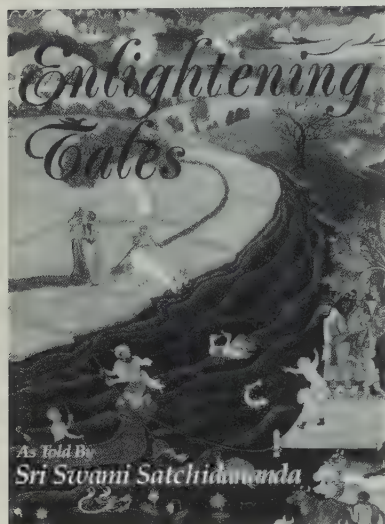
**Dance Camp
for regular students:
July 18th - August 8th 1998**

Space is limited.

**For additional information
and an application, contact:**

**Fine Arts Society
Route 1 Box 1720
Buckingham VA 23921
(804) 969-3210**

Accolades for *Enlightening Tales*



Enlightening Tales
as told by Sri Swami Satchidananda
\$19.95, 0-932040-48-9
Integral Yoga Publications.

**Review from NAPRA ReVIEW
Vol. 8, No. 2, Spring 1997):**

Great teachers in every time and place have used stories to capture their audience and drive home their points. This collection of tales from a renowned hatha yoga master and ecumenical leader demonstrates the effectiveness of that time-honored technique. In a format similar to Aesop's fables, each anecdote is followed by a brief message that defines the moral. Though most are from the Indian tradition, Sri Swamiji recounts the legend of Robert of Scotland in one instance, and a number of the animal stories are strongly reminiscent of Aesop, thus proving that life's lessons are found in many sources. Brilliantly colorful illustrations by Uma Schreiber highlight many of

the stories, adding exotic accent to this delightful assembly. It's an entertaining and edifying treasury for young or old, and even better to be shared. —PM

**Review from *SO YOUNG!* Magazine
May-June 1997:**

Enchanting little eddies of "light" cast by one of the most respected yoga masters in the world today, reflecting his belief: "Truth is one; paths are many." Lions and kings, saints and rogues, a boy who can stop an elephant, and a milkmaid who walks on water serve to enlighten. A beautiful gift for young and old with delicate full-color illustrations drawn in the Indian manner, it teaches that the tiniest thing can hold a great lesson.

**Review from *Light of Consciousness*
Magazine 1997 issue:**

Since the plain truth is just plain, says Swami Satchidananda, the great teachers often embed it in stories that compel attention and are easy to remember. And since everyone loves a story, children and adults will enjoy this collection while learning some wise and wonderful lessons about the spiritual life.

The forty seven tales, mostly one to three pages in length, are illustrated in color by Uma Schreiber's intriguing illustrations in the Indian style. Many of the stories are spiritual classics, like that of the milkmaid whose faith allowed her to walk on water; the Saint and the Scorpion—showing the greatness of the saintly nature; and King Janaka's enlightenment, in which truth triumphs over a deformed body. The author adds a brief teaching to clarify each story. Lively and sweet, this beautiful picture book will delight everyone in the family. ■

Upcoming Articles for Integral Yoga Magazine's Spring Issue



Travels with Sri Gurudev

An in-depth article by Swami Dayananda, who joyfully recounts the peace, joy, love, and light that Sri Gurudev spread around the globe in his most recent travels outside the United States. She also includes many wonderful photos!

Also



A New Crest Jewel The Opening of Satchidananda Jothi Niketan

"A yantra is a physical expression of a mantram—a mantram being a divine aspect in the form of sound vibration, a yantra in the form of a geometrical figure."

—Sri Swami Satchidananda

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—Sri Swami Satchidananda*

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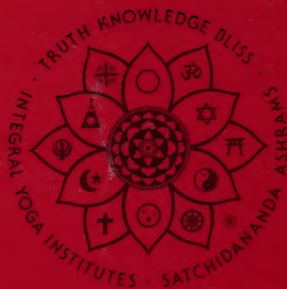
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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, Raja Yoga leads ultimately to the state of samadhi, or super-consciousness.

Japa Yoga

The concentrated repetition of a mantram, a sound vibration representing an aspect of the Divine, leading to awareness of and attunement to this vibration.

Hatha Yoga

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Sri Swami Satchidananda